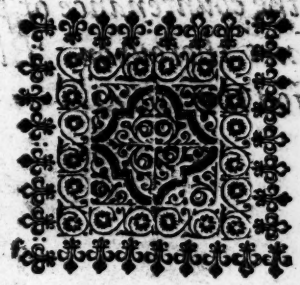
THE GOOD NEVVS OF ENGLANDS APPROVING THE COVENANT SENT FROM SCOTLAND:

And some Reasons for assisting the Parliament of ENGLAND, against the Papists and Prelaticall Army.



LONDON,
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4. September.

THe Covenant which was sent up from the Generall Assembly, and Convention of Estates, was approven unanimouslie by the Assembly of Divines on Friday the first, by the House of Commons on Saturday the second, and by the House of Peers on Monday the fourth of September, nemine contradicente, *as both the printed Diurnalls, and written Letters report, with a great and happy change of the countenance of people, and face of affairs thereupon. Blessed be the name of God therefore.*

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Reasons

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Reaſons for aſsiſting the Parliament of ENGLAND againſt the Papiſts and Prelatical Army.

FIRST,

THe Controverſie now in England, being betwixt the Lord Jeſus and Antichriſt with his followers, if we would not come under the curſe of *Meroz*, we ſhould come out upon ſo clear a call, from the repreſentative body of England, to the repreſentative body of Scotland, and help the Lord againſt the mighty, being aſſured that the help that we give to his Kirk, in ſuch an exigent, is given to himſelf, and ſhall not want a bleſſed reward.

Secondly, There was an Act paſt by the Convention of Eſtates, Anno 1585. conforme to the deſire of the Generall Aſſembly 1583. for a common band and union betwixt the two Kingdomes, wherein the Eſtates found it neceſſary for their own ſafety, and the ſafety of Religion, not onely to joyne all their Forces at home, but alſo to enter in a league and Chriſtian confederation with all Proteſtant Princes and Eſtates, againſt the bloudy league at Trent, and do think that

this defence of the Gospell, is the most lawfull cause that Christians can maintain and defend, especially this union betwixt the two Kingdomes, against all attempts contrary to either of them, to be a necessary security for both their Estates, and they conceive the same league to be offensive and defensive in matters of Religion, and do solemnly swear to confirme the whole Articles thereof in the next Parliament, and neither to spare their lives nor goods in the quarrell, and maintenance thereof, both against Forraigne Invasion, and intestine Insurrection of Papists within this Island; Conformed to which there followed, first a league betwixt the two Crowns, subscribed at Berwick, 1586. to the same effect, and upon the fear and apprehension of the Spanish Armado, 1587. and 1588. the Confession of Faith was subscribed by all the Subjects of this Kingdome, together with the Generall Band therein, by the order of the King, Counsell and Convention of States, wherein the Subjects did swear to joyne and concurre with the whole Forces of their Friends and Favourers against whatsoever Forraigne, or Intestine Powers of Papists and their partners, shall arrive or rise, within this Land, or any part thereof, ready to defend or pursue them, and therefore the cause being the same, the parties being the same, and the danger being the same, now we are bound to performe, now what we promised then.

Thirdly, we stand obliged to England, for old kindnesse to us being in the same posture then, that they are in now, for in the year 1556. and 1557. the Estates of this Land, finding the Reformation of Religion, opposed, by their own Princes with Arms and violence, and themselves oppressed by the Popish Army, sought

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and obtained the assistance of an Army from England, upon the conditions recorded in the History, whereby they expelled the French Army, made the pacification; at Leith held the Parliamant 1560. established the Religion. Thereafter they got new assistance from England, to suppresse the generall Popish Faction; whereby they took in the Castle of Edinburgh from the Laird of Grange, and in that publick printed Prayer, prefixt to the Psalme Book, we solemnly promised never to forget their kindnesse against the French, which we call to minde in the manifestation of the lawfulnesse of the expedition into England, we stand obliged to them also for their late kindnesse, for they not onely refused to levy Arms against us in the last troubles, but also did meditate for a Treaty, did welcome and kindly entertaine our Army for a year, did freely bestow upon us their brotherly assistance of three hundreth thousand pound, whereupon we acknowledged our thankfulnesse, not to consist in affection and words at that time, but in the mutuall kindnesse and reall Declaration to be expected from the whole Kingdome of Scotland, in all time to come, besides solemne promises and vows, repeated in our late Declaration, and Information, published to the world, wherein we assure them of our help, in their need, as in the Remonstrance of the States of Scotland, 1639. page 28. Remonstrance to the Parliament of England 1640. page 15, 16. Intentions of the Army of Scotland, near the end.

Fourthly, the common danger imminent to both Kirks and Kingdomes, do invite us to help them: for as we have expreſt in many Declarations, we and they sail in one bottome, dwell in one house, are members

of one body, that according to our own Principles, if either of the two Nations or Kirks be ruinated the other cannot long subsist, if the Parliament of England be destroyed, and Popery be set up there, it is a leading case to this Kingdome and Kirke, for we have the same friends and foes, the same cause, and must run the same hazard, and many years experience hath taught us, what influence Popery and Prelacy in England may have upon Scotland, for from thence came the Prelates, the Ceremonies, the Book of Common Prayers, and Canons, and upon our refusall the bloudy sword came from thence, therefore we are to take Englands conditions to heart, as a common cause, to put forth our helping hand, if we tender Religion, Laws, and Liberties.

Fifthly, the common advantage redounding to both Kirks and Kingdomes, do perswade help: for hereby we have a fair opportunity to advance uniformitie in Discipline and Worship, which will prove the surest bond of Union, and bulwark to both. And it is most desired by the godly, and most opposed by Papists. They have already laid the foundation of a good building, by casting out the Prelacie, that great Idoll, and they are now calling for our help to reare the building, and put on the Cap-stone in Gods own time, and also that Union will prove the greatest terrour abroad of both Kingdomes, and the greatest comfort and encouragement to the bleeding, down-born Kirks abroad: And may give the greatest blow to the Kingdome of Antichrist.

Sixthly, If we forsake England, we forsake our dearest friends, who can best help us incase we be reduced to the like straits hereafter, by the common adversary,

for

for the distance and distressed estates of other Protestant Kirks, make them unable to help us in this kinde, and if we denude our selves of the support of England, by suffering them to sink, we do not onely betray their safety, but our own, let us do herein as we would be done to, what course would we crave of them, in case the Popish and malignant Faction did prevail, by murders and rapines, as in the dayes of Queen Regent did ruine our Kirks and Kingdome, certainly no answer would be satisfactory, but timely help.

Seventhly, If we suffer the Parliament of England to be cut off, we have lost our peace with England, because after our disappointment through breach of the Declaration at Dunce, we resolved to seek not a present, but a durable peace for our selves and our posterity, and the surest mean we could pitch on, was to settle our demands by advice of the Parliament of England, as the best caution and warrant of our peace, and particularly that Parliament hath undertaken upon publick faith, to pursue and apprehend any of their subjects that should break the peace by invading this Kingdome, therefore Religion and sense teaches us to see to the preservation of that amity which did obtain, and yet doth maintaine our Religion and Liberties against the designes of our common enemies in England, Papists and Prelates; seeing we may remember, that these persons who now bide in the Parliament, were the main impediments of Subsidies, for levying warre against us, and the prime procurers of that Brotherly assistance, and so are probably the instruments that will most secure our peace from any disturbance from that Kingdome; but if they be destroyed, and the Popish and Prelaticall Faction, the

workers

workers of our woe, do over-rule the Parliament, and force it by armes, we may expect warre both from King and Parliament, which they will, over power, and may upon three moneths warning, denounce wat against us, whereunto they will not want pretences; and we have reason to feare, that seeing they know their dis-appointment to have come from this Kingdome, yea, they do construct all, resisting of the King by arms, to be rebellion and foule treason; yea, some of the Malignants at home are reported to have vented, that the King was not tied to keep what he had granted to us, because by calling and keeping of the Convention, we have first broken to him.

Eighthly, If we should desert them at this time, yet as *Mordecai* said to *Esther*, deliverance shall arise to them from elsewhere, but we and our Fathers house may look for destruction, and who knoweth but we are restored to our Religion and Liberties, to a free Convention at this time, and made a mirrour of Gods mercie to all Nations and Kirks, that we may help our Brethren of England, powring out their teares and bloud for a Reformation; such an occasion to expresse love to Christ, and zeal for his Cause, was never offered to any Nation: therefore as the two Tribes of *Reuben* and *Gad*, with the half of *Manasseh*, did not sit down and take their ease, but went over Jordan armed before their Brethren, to possesse them in the Land of Promise: so should we go before our Brethren, and help them to the liberty of the Gospel, and casting out of the Canaanites.

Ninthly, that this is the onely means for the procuring of an happy agreement betwixt the King and the Parliament, by putting up of the sword, and saving

Christian

Christian bloud from being shed, suppressing of Papists, and establishing Religion in his Dominions: for humble Supplications and Remonstrances, reached out with naked hands, will not prevail with our adversaries, who have invironed our King, and closed his ears to the cry of his Subjects.

But it will be objected, seeing our Religion and Liberties are established according to our own desires by Act of Assembly and Parliament, with his Majesties consent, and seeing his Majesties Declaration to the whole Kingdome, and Letter to every Nobleman and Burrough, do give assurance for preservation of the same, without altering, we have no interest nor hazard however businesse go in England, but should keep our selves in peace and quiet.

1. Answer, in all the proceedings of this businesse we have from time to time declared that neither verball promises, nor fair Declarations for maintaining Religion and Liberty could secure us, because we have so often found *facta verbis contraria*, and that by the power and means of our adversaries. As for example, the treaty at Dunce, when we for his Majesties honour confided to verball gracious expressions of his Majesties for conditions of the Treaty, yet afterwards they were denied, and burnt by the hands of the hangman, and all reversed that then was condescended on, for our Religion and Liberty, and an Army levied against us; it was the counsell of *Monsieur de Osel* to the Queen Regent at Saint Andrews, for reversing our first Reformation to grant our Predecessors in fair promises and Declarations all that they craved, and when thereby they should be divided, to interpret these by her self: and to take order with the heads of the opponers: and this policie was used by the King of France for sub-

verting of the Protestant Religion, for he fed the one half of them with fair promises of Freedomes and Priviledges, untill he had cut off the other half, as witnesseth *Monsieur de Thou*, 71 pag. 463.

2. As we have found by former experience, that the establishment of our first Reformation by an Act of Assemby and Parliament, could not secure us from the violent pressing of Innovations against both; and in the new Remonstrance, 1640. pag. 16. we have fully expreſt, that no Assembly or Parliament, no rotten Cable, nor slipping Anchor of Articles, whereunto we had fastened our hopes, can be any Road or Harbour of safety for us, so long as our enemies sit at the Helme, and govern the Kings Councell, and Courses, and who makes the Kings Majestie by extra-judiciall Declarations, to enerve and evacuate all that is done in Assembly and Parliament, and to interpret Laws contrary to the advice of Judicators of Kirk and State, as of late our mediation betwixt his Majestie and his Parliament, was rejected contrary to the advise and judgement of Commissioners of the peace, and the Councell and hard answer to the Commissioners of the Kirk, was contrary to an Article of the Treaty, and the Act of the Generall Assembly, and his stopping of our Commissioners to go to London, contrary to his own safe conduct.

3. If the Parliament of England that now is, be destroyed, who shall undertake for our safety, as the Kings Declarations of his owne Intentions cannot exceed his Person, nor secure us at the hands of his Successours; so we may perceive in the late discovery of the plots of the Scots, English, and Irish Papists, that these Declarations can be no sufficient security against the surprising of Papists and Malignants, if they be

permitted

permitted to carry arms within any of the Kingdoms.

But we are a poor people, not able for such an undertaking.

For answer, the representative body of the Kingdom now conveened, can best satisfie this objection. Secondly, when God calls his people, and makes them willing, he gives them also strength, that through him they do valiantly. Thirdly, God hath helped us in all enterprises for his Cause, and he wil yet provide, in the Mount it shall be seen; we were but poor the last time, we went to the field in his errand, and yet he provided for us beyond expectation; his hand is not shortned that he cannot save, if the Lord call us, he will be with us, and if he be with us, we shall not want: we hope the wise Convention of States will see to the conditions that the Kingdome receive as little detriment as may be, onely let us not think it strange if the best works meet with the greatest difficulties. Thirdly, it is objected they will not imbrace a Presbyteriall government in the Kirk, and so no hope of uniformity. Answer, they have already put out Episcopall government, root and branch, neither will they, nor do the Protestant Kirks know of any other but Presbyteriall.

Secondly, their zealous Predecessors having in the dayes of Queen *Elizabeth* adventured upon many and heavie sufferings for setting up a Presbyteriall government, were born down with the streams of the times, and the power of Prelacie; and if any zealous man amongst them have their scruples against Presbyteriall government, we trust the Lord will reveal the truth unto them.

Thirdly, they have in many Declarations, expresst their resolutions and desires for uniformity.

FINIS.

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